THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Correction of error is the plainest proof of energy and mastery."—FROUDE.

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A LITTLE MORE EVIDENCE.

THERE is abundant evidence, both external and internal, to convince every reasonable-minded person that the Book of Mormon is a Divine record. The statement by the Latter-day Saints concerning the origin of this book is as follows: That a heavenly messenger revealed the existence of, and finally delivered to, Joseph Smith the plates of the Book of Mormon; that with the plates was an instrument known among the people of God in ancient times as the Urim and Thummim, and that through the power of God and also with the aid of this instrument which He had provided, Joseph Smith translated the record into the English language.

And this is the theory advanced by the opponents of "Mormonism": The Book of Mormon is, in part, a religious romance, written by one Solomon Spaulding, a clergyman, of Amity, Pennsylvania, U.S.A., supplemented with an imitation of scripture, composed by a man named Sidney Rigdon.

In support of our affirmation we have the testimony of three witnesses, who have declared with words of soberness that they saw the angel, that he brought and laid before their eyes the plates, that they saw the engravings upon them, and that they heard the voice of God bear testimony that they had been translated correctly. Coupled with this is the testimony of eight other witnesses, who have declared in all sincerity that they also saw the plates and the engravings upon them and that they had the privilege of handling the plates and hefting them.

Many people have sought to justify themselves in rejecting the

Book of Mormon on the ground that Joseph Smith did not show the plates to the people generally. And yet these same people will justify God in destroying the wicked antediluvians because they refused to believe the testimony of fewer witnesses than there are to the divine authenticity of the Book of Mormon. If the people of the world are justified in rejecting the Book of Mormon on the ground that Joseph Smith did not show the plates to all those with whom He came in contact, then the Jews are justified in refusing to believe that Christ rose from the dead, because He did not show Himself to all the people after His resurrection. We have the testimonies of almost twice as many witnesses to the Divine origin of the Book of Mormon as there are concerning the resurrection of the Messiah. But the testimonies of the eleven witnesses is not the evidence of which we wish to speak at this time. There is other evidence which, while not so direct and conclusive as the foregoing, nevertheless carries with it considerable weight. Some of it is as follows:

Soon after Joseph commenced the work of translating, he was visited by a farmer named Martin Harris. This man had heard the story of the discovery of the ancient records, and was anxious to know if what he had heard were really true. If it were he would willingly render the prophet financial and other assistance; if not, he would have nothing more to do with him. So he decided to put the matter to a test. He requested Joseph to let him have a copy of some of the characters, also his translation of them, that he might take them to a recognized authority on ancient languages and ascertain his opinion concerning them. Now, if what the opponents of "Mormonism" say were true—that Joseph Smith never possessed any such records—this placed him in a very embarassing position. Whatever he did he would have to do quickly.. There was no time for parleying: the man was waiting for his answer. What excuse did Joseph Smith make? Did he turn to Martin Harris and say, "It is displeasing to the Lord that you should question the words of His servant. If you cannot rely upon my testimony concerning the truth of these things, you can go your way; I can get men who will believe me?" No, he made no excuse whatever. He handed Martin Harris several sheets of paper containing a copy of some of the characters and their translation and the farmer left.

Now, those characters must have been either genuine or bogus. Had they been bogus is it reasonable to believe that Joseph Smith would have been so willing to expose them to the scrutiny of learned men? No, indeed, he would have known that his fraud would have been instantly detected and himself exposed.

But let us follow the farmer. He goes at once to Professor Charles Anthon, a renowned linguist, and professor of languages at Columbia College, New York. The professor examined a sheet of the hieroglyphs and the accompanying translation. He pronounced the characters ancient characters and said the translation was the most correct of any he had before seen. He, at the re-

quest of Mr. Harris, gave the latter a certificate to that effect. Placing the certificate and the other papers in his pocket, Mr. Harris was about to leave when the professor detained him to ask how Joseph Smith came into possession of the plates. On being told that their existence had been revealed by an angel from heaven, the learned gentleman's demeanor suddenly changed. He requested Mr. Harris to let him have the certificate, and when it was handed to him he tore it into fragments and threw it into the fire, denouncing the whole thing as a hoax and declaring that there are no such things in these days as ministering of angels.

You see, it was all right till the angel was mentioned; then it was all wrong. If Joseph Smith had left the angel out of his story; if he had reported that while digging in the hill Cumorah in the hope of discovering precious metals he had accidently found the plates, the world would have rang with the news of the remarkable discovery. It has been the same from that day till the present. Thousands of people have listened with delight while our missionaries have explained the doctrines of the Church; they have assented to them, acknowledged them to be true, but on being told that they had been revealed anew to the Prophet Joseph Smith they have turned round and denounced them.

But to go back to our subject. What effect did his visit to Professor Anthon have upon Martin Harris? It so strengthened his faith in Joseph Smith that on his return he gave the prophet a sum of money to assist him in carrying on the work. And more than that, he proffered his services as a scribe to Joseph in the work of translation, which services were readily accepted. During the two following months (from April until June, 1828), Joseph and Martin worked unitedly together. At the end of that time Mr. Harris had written one hundred and sixteen foolscap pages of the translation. Almost every day the scribe was importuned by his wife to see the writings dictated to her husband by Joseph. Twice Mr. Harris petitioned Joseph to permit him to take the translation home that he might show it to his wife and other curious and sceptical persons, and each time he met with a firm refusal. He persisted, however, and finally Joseph appealed to the Lord to reveal to him His mind and will in the matter. The word of the Lord came to the Prophet that he might, at his own peril, allow Martin Harris to take possession of the manuscript and show it to certain persons designated by Joseph in his supplication, but to no others. This the scribe entered into a sacred covenant to do. The result was that through the vanity and treachery of Mrs. Harris the manuscript was stolen, and has never since been recovered. This brought much sorrow to the Prophet and a severe rebuke and chastisement from the Lord, who in a revelation denounced Martin Harris as a wicked man, who had violated a most sacred trust and hindered the progress of the work. He was rejected as the Prophet's scribe, and never after assisted in the work of translation.

While we have always regretted the loss of the precious manuscript, at the same time we have been able to see in that calamity evidence of the Divine origin of the Book of Mormon. Here is the evidence: It is well known that the opponents of "Mormonism" have never believed that anything like the forgoing ever took place. They have looked upon this story as another of Joseph Smith's "fairy-tales." A Liverpool clergyman, commenting on it a short time ago, sarcastically said: "Mrs. Harris, who evidently was far more practical than her husband, was so incensed at his duplicity, that, as Smith himself tells us, she stole part of the manuscript, the part containing the revelation of Mormon, and burnt it. * * * So an angry woman deprives the world of 'the revelation of God'"!!! If Joseph Smith's statement concerning the stolen manuscript be false, why, we ask, did Mrs. Harris stand silently by and hear herself denounced as a vain and treacherous woman, nay, worse, as a thief, and not say one word in refutation of the accusation? Why did she hear her husband branded as a wicked and self-confident man, a covenant-breaker, and not utter one word in his defense? Why did Martin Harris suffer all these accusations to be hurled against himself and his wife and never once say they were untrue? What does all this silence prove? It proves that Joseph Smith spoke the truth. Joseph Smith would never have turned against Martin Harris, his best friend, a man who was giving him his services gratuitously, and also rendering him financial assistance, if the latter had not betrayed the trust reposed in him with regard to the one hundred and sixteen pages of manuscript.

As we have already said, the theory of the opponents of "Mormonism" is that Solomon Spaulding was the author of the Book of Mormon. Volumes have been written to this effect. That being the case, then why charge all the errors in grammar and other imperfections in the book to Joseph Smith? If Solomon Spaulding be the author, then he and not Joseph Smith is responsible for the imperfections in the Book of Mormon. If no credit be given to Joseph Smith, then no blame can be attached to him. Our opponents must see that this forever closes their mouths.

In the short remaining space at our disposal let us examine a few of the grammatical errors found in the Book of Mormon. Here is a sample: "A *more* history part *are* written upon mine other plates" (II. Nephi 4: 14). "And it came to pass that I *did* make tools of the ore which I *did* molten out of the rock" (I. Nephi 17: 16). There are similar grammatical errors, but these will suffice. Now, we ask, is this at all like the composition of an educated clergyman, a graduate of Dartmouth College? Are we to believe that if Solomon Spaulding were on earth to-day he would permit these grammatical errors to be charged against him?

Just a word with regard to some Book of Mormon doctrine. Solomon Spaulding, it will be remembered, was a Presbyterian

clergyman. Now, it is a well-known fact that all ministers of the Presbyterian Church advocate the sprinkling of infants. Yet this doctrine is strongly condemned in the Book of Mormon (Moroni 8: 14). It is also a well-known fact that ministers of the Presbyterian Church do not advocate immersion as the only proper mode of baptism. Yet this is the only form of baptism sanctioned by the Book of Mormon (III. Nephi 11: 23); every other form is condemned. No Presbyterian minister teaches that if a man is not baptized for the remission of sins he will be damned. But such is the teaching of the Book of Mormon (III. Nephi 12: 34). Presbyterian ministers do not believe in latter-day revelation, yet the Book of Mormon is full of such doctrine; in fact, condemnation is pronounced upon him "that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost" (III. Nephi 29: 6). Do Presbyterian ministers teach that after Christ had risen from the dead He visited the western hemisphere and there organized His Church among the people of that land, the same as He did in the land of Palestine, with apostles, prophets, and other divinely-commissioned officers? They do not. Yet that is what the Book of Mormon teaches. Are we to believe that if the Presbyterian clergyman, to whom the opponents of "Mormonism" give credit for the authorship of the Book of Mormon, were on the earth now he would advocate all these doctrines? Is the Presbyterian Church willing for all this "Mormon" doctrine to be charged to one of its ministers? We think not. So our opponents must either accept the theory of Joseph Smith concerning the origin of the Book of Mormon or look for some other author than Solomon Spaulding.—W. A. M.

FOR THE TRUTH'S SAKE.

My Dear Brothers and Sisters,

It gives me great pleasure to bear my humble testimony to what I know to be the true gospel of Christ. Those of you who have read the Millennial Star through the year 1907 will have read (in the issue of April 25th) the account of "How I found the truth." I will now relate to you a little of my experience in "Accepting the truth." My parents had refused to allow me to be baptized, and were very bitter against "Mormonism." However, I was not to be daunted, and resolved to wait until time would permit me to act for myself. I waited twelve months, and was as desirous for baptism then as I was before. It happened that two elders (James A. Cragun and Jesse Pocock) were laboring at Paignton, and were holding cottage meetings at Torquay. I attended these meetings several Sundays, but at last got into trouble at home through the interference of my brother-in-law,

who told my parents where I had been. I was taken to task about it, and I told them quietly, but firmly, that it was quite right, I had been to the meetings, and also that I intended going on the following day (Sunday). This roused their anger, but I found the time for action had come, and that I must go through with it. My parents were furious with me, and after grossly insulting me, I was turned from home. I was allowed to pack my boxes, and once I thought, "Shall I give up the truth and remain at home, or shall I stand firm and go?" While I reflected the following verse of a hymn rang in my ears:

> Do what is right, let the consequence follow,
> Battle for freedom, in spirit and might,
> And with stout hearts look ye forth till to-morrow,
> God will protect you, do what is right.

I at once resolved to press onward. My mind was free from all doubt as to what I should do. I put myself under God's promise to protect me, and left home the next morning to find refuge in the home of Brother and Sister Warren, of Cotford Terrace, Upton Hill, Torquay. God was with me, and they had been led by Him to receive me into their home. I stayed there the whole of Sunday and came back again to business on Monday morning, and also to get the remainder of my luggage. While I was in my room collecting my things, my mother came to me and asked me to come back again, saying I was at liberty to follow the *trash* I believed in. Although I felt terribly hurt at the merciless way I had been treated, I felt it was my duty to return. I was able to attend meetings until they came to a close, and to enjoy my own religious opinions. On February 7th of this year, Brother and Sister Warren, their daughter and myself were baptized at Plymouth by Elder Cragun. Although we have no branch of the Church at Torquay, and feel greatly at a loss without our cottage meetings, we know that God is with us, to guide us into all truth. May this humble testimony make strong the faint heart of some who would stand aside and fail to obey the gospel for fear of persecution. Press onward, the goal is in sight. It is persecution that makes us strong. Trust yourselves to God who alone can save. May He keep us safe and be merciful to those who persecute us, is the prayer of your sister in the gospel of Christ,

LILIAN E. GIBSON.

No matter how disagreeable your work, or how much trouble you may have, resolve that whatever comes to you or does not come to you, you will keep sweet, that you will not allow your disposition to sour, that you will face the sunlight no matter how deep the shadows. You can make poetry out of the prosiest life and bring sunshine into the darkest home; you can develop beauty and grace amid the ugliest surroundings. It is not circumstances, so much as attitude of mind, that gives happiness.—*Selected.*

BISHOP KNOX AND RACE SUICIDE.

To a large audience of well-dressed men, assembled in the Palace Theatre, Blackpool, on Sunday afternoon last, Bishop Knox delivered a striking address, referring specially to social evils and the abuse of the human body. Beginning with an allusion to the Olympic races, he said that when people wanted to talk about a great race of men, they referred to the Greeks of a thousand years ago. They were fine, athletic men, but what a contrast between them and the Jews, who believed in God, while the Greeks said their bodies were their own, and that they had a right to do with them as they pleased!

While this race had vanished from the earth, the Jews, though persecuted and despised, largely through their financial power, ruled the world. It was really the love of sensuality which ruined the Greeks.

Drawing a parallel with the present day, Bishop Knox said the Lambeth Conference were agreed unanimously in one thing, that there was a great need for uplifting the British race. On these questions of the protection of the human body, and the respect which men paid to it, the Conference in its report pointed out that in all parts of the world the British race was committing race suicide.

The birth-rate was going down at a terrible rate, and, what was worse, it was wilful and purposed. He joined with the Conference in appealing to the men to save the nation, their homes, and their manhood, to call these terrible practices by their right names, and to say that they should not be.

A race of small families born into easy circumstances could not hold its own against the pressure of races all over the world that were arming themselves and coming upon us, following our civilization, and ready to swallow us up altogether.

Personally, he thanked God for his own hardy childhood, and that his father had a large family, little money, and a struggle to bring them all up. If the British race was to be saved, it would only be by healthy public opinion.

Increase of divorce was awfully rapid. Women were trying to escape the trouble of motherhood, sometimes for ease and luxury, sometimes to earn wages in competition with men, and, worse than all, our children were being sacrificed.

The heathen women, who sacrificed their children to the fiery god, were kinder to them than were those who brought up their daughters to shame and infamy, or passed on to their offspring tainted bodies, and the inheritance of vicious and sensual desires. —*Daily Dispatch.*

It is good to know much, but better to make use of what we know.—Tyndall.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 13, 1908.

THE "MERCURY" AND THE "MORMONS."

THE English press of recent times has exhibited a much fairer spirit than formerly towards the Latter-day Saints, or "Mormons" as they choose to call us, and corrections of false statements, which appeared in many newspapers, have been given space in their columns. For such courtesies we have been truly thankful. We were somewhat surprised, therefore, that the *Liverpool Post and Mercury* gave place to scurrilous statements concerning "Mormonism" and the "Mormons," and failed to insert temperate refutations of those stories. That paper further printed an editorial against what it called "the Mormon propaganda," exhibiting great lack of understanding of the subject on which it treated, and praising the libellous and illogical attacks made by the Vicar of St. Nathaniel's, which were completely repelled and shattered through the columns of the MILLENNIAL STAR. The *Post and Mercury* has been looked upon in this office as an able and impartial public journal, and for several days surprise was mingled with disappointment at the non-appearance in that paper of fair and respectful replies to the accusation it printed. However, after some delay, one letter from the "Mormon" side of the question has been given to the readers of the *Mercury*, for which we are duly thankful.

The *Post and Mercury* itself can be paid some attention to. The blatant agitators whose exploits in Liverpool are well known to the police courts, and whose sole intent is to attract public attention, yet whose communications have been given space on the pages of that paper, may be passed by with the contempt that they deserve, and in which they are regarded by many respectable people of different Christian churches and societies. The *Mercury* appears to be under the impression that "the 'Mormon' propaganda" and its "active campaign," with headquarters in Liverpool, is something new under the sun, and that only "the young, the credulous and the ignorant" are impressed with the doctrines and teachings set forth by the missionaries and in the tracts which they distribute. If the editor had made inquiries so as to be accurate in his statements, he would have learned without much

difficulty that "Mormonism" has had headquarters in Liverpool close on to seventy years, and the MILLENNIAL STAR is now publishing its seventieth volume. The "Mormon" emigration, so-called, has been conducted from this city through all these decades, but the *Mercury* seems to have had its attention drawn to the matter through the exploded effusions of a pompous, though feeble assailant of a religion that he knows little or nothing about, and whose energies were suddenly waked up because of the conversion of a number of his flock to the scriptural and irrefutable principles promulgated by the Latter-day Saints. Another clergyman, playing echo to Mr. Bartlett's ebullitions, is quoted also by the *Mercury*, and yet everything that he is thus alleged to have said is utterly false, as that paper can prove for itself if it has any desire to learn the facts.

It is a matter of congratulation with the Latter-day Saints that no assailant of their faith has been able to present, as weapons of attack, anything but distorted facts, wilful misrepresentations, misconceptions of doctrine or absolute falsehoods concocted for such warfare. In the statements published by the *Mercury* and attributed either to the Vicar of St. Nathaniel's, or to the Vicar of St. Anne's, appear such palpable untruths that the *Mercury* ought to have hesitated at adopting them until it could obtain evidence for itself for its own satisfaction. Here are a few of them:

"Mr. Elsley [the Vicar of St. Anne's, Stanley] is able to say that young persons attracted to 'Mormon' meetings are, under the cloak of religion, taught that polygamy is necessary to escape damnation. After a time they are advised to go out to the 'Mormon' colony. The offer of a free passage is extended, and for years parties have been shipped out from the Liverpool Landing Stage. There appears to be plenty of money behind the movement. The United States Congress has done its utmost to stamp out the colony because of its immorality, but it is continually replenished with converts from Europe."

We should judge from what the Vicar has said that he is "able to say" anything, however false and absurd. What he doubtless alludes to are the garbled extracts picked out from "Mormon" writings by the Vicar of St. Nathaniel's, and tacked together so as to convey the impression contained in the first charge in the foregoing paragraph. But let an investigation be made among the members of the Church of Jesus Christ of Latter-day Saints in Liverpool, or elsewhere, to learn if any such doctrine has been taught to them. It will be found that they are not composed of "the young, the credulous and the ignorant," but people of all ages and of more than average intelligence and education, and if the *Mercury* can produce one of them who has been taught that "polygamy is necessary to escape damnation," or anything like it, we will admit that the Vicar of St. Nathaniel's and his echo, the Vicar of St. Anne's, are not disciples of that being whom the Savior called "The Father of lies."

It is equally false to state that converts to "Mormonism" are

"advised to go out to the Mormon colony," and that "the offer of a free passage is extended." Readers of the MILLENNIAL STAR know that members of the Church here are advised to stay here and help to build up branches in these lands, instead of leaving them depleted as they frequently are in consequence of emigration. No offers of "a free passage" are extended to any one. Such statements as those that appear in the *Mercury* are a source of great annoyance to this office. Numerous applications are made for a free or assisted passage to Utah, often accompanied by the statement that the applicant believes in the rightfulness of polygamy. In every case they have to be refused. It is true that "for years parties have been shipped out from the Liverpool landing stage.' That is one small oasis of truth in the wide desert of falsehood which the *Mercury* has copied from Messrs. Bartlett and Elsley. But every emigrant who has been shipped under the auspices of this office has had to furnish his or her own passage money, and we have no funds available for any such purpose.

Our emigration was for many years conducted by the Guion Line of steamers. In recent years it has been through the White Star and Dominion Lines. The *Mercury* can inquire of Ramsden and Co., agents of the Guion Line when it was in active existence, and of the White Star and Dominion Companies and can learn the class of emigrants who go out on their way to Utah, and will find that they go in families, by their own means, and are of a superior class to those who commonly take ship for the new world. Our returning missionaries give them the benefit of their care and experience on the trip. All the stories about shipping girls to Utah that have found their way into the public prints have been demonstrated beyond fair question to be utterly and entirely untrue. But some so-called Christian ministers delight in such tid-bits of scandal and slander and repeat them from the pulpit and in print.

The idea that the United States has tried "to stamp out the colony in Utah" is quite in keeping with the other absurdities uttered by the ministers and copied by the *Mercury*. How came it that, after years of slander and misrepresentation and abuse, when the Congress of the United States came to a full understanding of the situation, Utah was admitted into the Federal Union as a sovereign State, on an equal footing with the other States? Again, how was it that after the clergy of America, and hundreds of thousands of women, utterly ignorant of the facts, had combined in petitions against the seating of Senator Smoot from Utah because he was a "Mormon," and an investigation into the alleged evil practices of the Latter-day Saints, which lasted nearly four years, the Senate of the United States by an overwhelming majority confirmed Senator Reed Smoot in his seat, and by their action put the brand of falsehood on all those widespread untruths, which are now copied and repeated in this country?

The *Mercury* suggests that "an official inquiry might be instituted." Very good; we are ready for the inquiry, but not that kind of an investigation which the *Mercury* has made, reading the rubbish purveyed by a couple of enraged ecclesiasts, but a fair and impartial examination into the doctrines, principles and practices of the Church of Jesus Christ of Latter-day Saints. Not conducted, however, by biased sectaries and religious fanatics, but by rational, fair and competent persons, desirous of arriving at the truth instead of nosing around to smell out something unsavory with which to regale a mocking populace. We are not engaged in polemical conflict; we pay no attention to the blatherskite orators of the streets, or the defamers who attack the Catholics, the Protestants, the Dissenters or the "Mormons" in turn, so that they can raise a rumpus and bring themselves into the public view.

Nor do we care anything for their turbulence and denunciations. But we do feel chagrined that a great paper like the *Post and Mercury* will publish a lot of stuff without reason simply because two clergymen, irritated at the loss of some of their parishioners, have given it prominence, and that a journal which we have read daily and have regarded so highly, has bowed down to clerical influence so as to ally itself on the side of sectarian intolerance. But we appreciate its courtesy in giving space to one communication on "the other side," and we will be pleased to furnish its editors with correct information on any and every phase of it that they may desire. Our doctrines, like our places of worship, are open and free to sincere investigators.

C. W. P.

CONFERENCE APPOINTMENTS.

Nottingham ...	...	...	Sunday, August, 23, 1908.
Birmingham ...	...	...	,, ,, 30, ,,

FROM THE MISSION FIELD.

Arrivals.—The following missionaries for Europe arrived August 9th, 1908, per s.s. *Republic*: James T. Hammond, Jr., James Walker, David C. Watson, Kendall U. Brown, Walter R. Widdison, Elmer V. Howell, Heinrich F. C. Grune, Herman E. Kratzer, Nikolaus Falkner, Salt Lake City; Walter L. Wilson, Ogden; Franklin J. Adams, Bluff; Archibald Larsen, Monroe; R. Clareuce Robinson, Farmington; John Carter, Mt. Pleasant; Joseph A. Vance, Brigham City; Robert M. Peden, Torrey; James T. Birch, Wilford, Idaho; Maurice N. Cope, Tropic; Wilford J. Young, Perry; Sister Ruedora C. Jorgensen, Logan; Franklin J. D. Jensen, Carl A. Dahlquist, Provo; Edward P. Mackelprang, Cedar City; Aaron A. Pehrson, Millville; Willard Hendricks, Lewiston; Emil Kaner, Rexburg, Idaho; George Schick, Paris, Idaho; J. C. Christofferson, Richmond.

Appointments.—The Elders who arrived for the British Mission August 9th, 1908, have been appointed to labor in the following conferences: Franklin J. Adams, Joseph A. Vance, Birmingham; R. Clarence Robinson, Maurice N. Cope, Bristol; Kendall U. Brown, Grimsby; James T. Birch, Leeds; John Carter, Archibald Larsen, Liverpool; Wilford J. Young, James T. Hammond, Jr., London; James Walker, Manchester; David C. Watson, Nottingham; Walter L. Wilson, Robert M. Peden, Scottish.

Releases and Departures.—The following missionaries have been honorably released and sailed to-day per s.s. *Celtic*: From Great Britain—Leonard M. Miller, Standley H. Rich, John L. Wilson, Jr., Alma N. Beckstrand, Prior Facer, Percy Groom, Victor S. Amussen. From Sweden—Thomas Spongberg. From Switzerland and Germany—Archer Willey (in charge of the body of Elder John Loosle). Samuel Webster also sailed to-day per s.s. *Kensington*.

Pioneer Day Anniversary.—On the 24th of July last the saints of the Manchester conference celebrated "Pioneer Day" (the arrival of the saints in Salt Lake Valley on the 24th of July, 1847). Among the items on the program were: A toast to the Utah Pioneers, by Elder B. R. Birchall, which was responded to by Elder Percy Groom in an original poem composed for the occasion by Sister Mary Aspinal; selections by the Manchester Choir, and "Lancashire Sketches," by Mr. Wakefield, of Hyde. A very pleasant time was spent.

South London Branch and Sunday School Outing.—On Wednesday afternoon, the 5th inst., the saints and friends of the South London branch and Sunday School held an enjoyable outing in Brockwell Park. Various games were indulged in until six o'clock, when the company sat down to an excellent repast provided by the sisters. Afterwards races were run and suitable prizes awarded. Presents were also given to the children of the Sunday School. At eight o'clock the excursionists returned to their homes, having thoroughly enjoyed themselves. Thanks are extended to those who helped to make the outing a success.

Farewell Social.—On Tuesday evening last, a large gathering of saints and friends of the Bootle, Liverpool and Birkenhead branches assembled in the Masonic Hall, Bootle, for the purpose of tendering Elder Leonard M. Miller a farewell entertainment. President Charles W. Penrose was present and presided over the gathering. An appropriate program had been prepared and was rendered in a very pleasing and creditable manner. Brother George Tofte, in behalf of the Bootle saints, presented Elder Miller with a beautiful silver-mounted inkstand, which the latter gratefully accepted, thanking the saints and friends for the kindness which they had bestowed upon him during his sojourn among them.

Successful District Meetings.—On Sunday, the 9th inst., two very successful district meetings were held in Grimsby. President W. E. Stoddard and seven traveling elders were present. At the afternoon meeting the authorities of the Church were presented and unanimously sustained. Elders R. Parker, F. Giles and President Stoddard delivered intelligent addresses. The evening meeting was very largely attended by saints and friends. Elders R. H. Smith, A. Lowe, and President Stoddard were the speakers. President Stoddard spoke impressively upon the plan of salvation. The elders feel encouraged over the success of the meetings, and believe that much good will result. Sacred solos were rendered by Elder Arthur W. Hall and Brother W. Thompson.

Good News from Australia.—Our brethren and sisters will be pleased to learn that the work of the Lord is progressing very satisfactorily in the Australian mission. We have just received from President W. Armstrong the following order for books and tracts: "The Only Way to be Saved, 10,000; Restoration of the Everlasting Gospel, 20,000; Latter-day Judgments, 10,000; The Universal Apostasy, 20,000; Is Belief Alone Sufficient? 20,000; Glad Tidings of Great Joy, 10,000; The First Principles of the Gospel of Christ, 10,090; The Necessity of Revelation, 20,000; The Only True Gospel, 10,000; Rays of Living Light, numbers 1, 2, 3, 4, 5, 8, 10 and 11, 20,000 each; Is Baptism Essential to Salvation? 20,000; My Reasons for Leaving the Church of England, and joining the Church of Jesus Christ of Latter-day Saints, 1,000; The Latter-day Saints, 1,000; Saved by Grace, 3,000; The Beginning of the Gospel, 3,000; Marks of the Church of Christ, 3,000; Signs of Christ's Second Coming, 3,000; Morgan's, Nos. 1 and 2, 1,000 each; Lectures on the Book of Mormon, 100." Elder Armstrong adds: "The rich river districts of New South Wales have been gone over once and several hundreds of 'Durants' have been sold to the people. As we have almost fifty elders in the field now more than we had a couple of years ago we have been able to reach out more, and we are confident that by the blessing of God there will be a rich harvest in days to come. As you may be aware, the work was opened for the first time last year in West Australia, where four elders are now located. There have been two baptisms recently, and prospects are good for more to come forward. The elders are holding meetings in a nice hall, and also on the streets of Perth, the capital. A great work has been done this year on the streets and in the parks. Most of the elders are very much taken up with the outdoor work, and in addition to its being beneficial to the cause it is very helpful to our young elders in enabling them to develop in the ability to present the truth and also in faith. The meetings are well attended all over the mission, and the saints are very united. The same thing is true of the elders. Taken altogether,

it seems to me that the condition of the mission is excellent. The outlook for the future appears to be very encouraging to all of us."

Baptisms.—A baptismal service was held in the Bath Lane Baths, Leicester (Nottingham conference), August 6th, 1908. Elder B. W. Clayton spoke for some time in an interesting and impressive manner on the necessity and sacredness of the holy ordinance of baptism. Four souls were then led into the water and baptized by Elders O. B. Ostler and C. E. Horsley. Two of the candidates were from the Loughboro branch and two from the Leicester branch.

On August 6th last, another member was added to the Church by baptism, at Rostrevor, County Down, Ireland. The ordinance was performed in the sea by Elder T. J. Bennett. The convert is a young man who went to Salt Lake City about two years ago to see if his mother had been deceived by joining the Church of Jesus Christ of Latter-day Saints. After staying there for almost two years he returned to his native land, well pleased with what he had seen and heard. He expects to return to Utah, accompanied by his mother, in September.

On August 5th, 1908, a baptism took place in the North Sea, Sunderland (Newcastle conference), when two converts were baptized by Elder Richard West.

On Sunday last, two members were added to the Birkenhead branch and one to the Liverpool branch (Liverpool conference). The converts were baptized in the sea, at Wallasey, Elder Henry L. Bywater officiating.

Elder John D. Stevenson reports the baptism of another convert in the Turkish mission on the 22nd of July last.

On August 3rd, another member was added to the Church in Lancaster. The ceremony was performed in Morecambe Bay by Elder Garland Pace.

Another baptism was held in the Lancaster Public Baths, Friday, August 7th. President Crockett was present and addressed the assembly on the necessity of the sacred ordinance. Four converts were then baptized by Elder Kenneth R. Woolley, who afterwards spoke briefly on salvation for the dead.

A baptismal service was held at the Full Street Baths, Derby, August 8th. After a spirited discourse on the object and necessity of baptism by Elder Charles V. Dean, thirteen souls were added to the Church. The ordinance was performed by Elders David J. Sutton and Alonzo J. Gilbert, after which confirmations took place at the baths.

Another baptismal service was held in the Gainsboro' Corporative Baths (Grimsby conference), August 9th. A large number of strangers had assembled to witness the ordinance, and were addressed by Elder Jas. L. Shepard from Hull, after which two candidates were baptized by Elder Jas. D. Dean.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXVII.—Renewal of the Earth. The Millennium.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—Articles of Faith, 10.

I. Present condition of the earth.

1. Under the curse resulting from trangression. (a) Through Adam's transgression (Genesis 3: 17-19; Pearl of Great Price, Moses 4: 23-25). (b) Through subsequent transgression (Pearl of Great Price, Moses 5: 37; Numbers 35: 33, 34; study especially Isaiah 24: 5, 6, and Pearl of Great Price, Moses 7: 48, 49, 54-56).

2. Regeneration of the earth promised (Moses 7: 59-62; Doc. and Cov. 88: 25, 26).

II. The Millennium.

1. Meaning of the term—a thousand years.

2. Application—to the thousand years of peace during which the earth will be under the Savior's beneficient reign (Pearl of Great Price, Moses 7: 64, 65; Doc. and Cov. 43: 30, 31; 29: 11).

3. Conditions prevailing during the Millennium (references last cited; see also Isaiah 65: 17, 20-25; Rev. 20: 2, 4, 6). Observe that the millennium is a period of regeneration or sanctification of the earth, during which it will be prepared as an abode for superior beings. This improved condition is to be followed by one of even greater glory—the celestialized state explained below. We have therefore to note three states or conditions of the earth—(1) the present imperfect condition; (2) the greatly advanced condition to be attained during the millennium; (3) the celestial condition.

III. The earth to attain a Celestial State.

1. A new heaven and a new earth predicted (Rev. 21: 1, 3, 4; Book of Mormon, Ether 13: 9; note the context showing this condition to be subsequent to the millennium, and study especially Doc. and Cov. 29: 22-25; see also 130: 9).

2. Characterized by victory over sin and death (I. Cor. 15: 24-26; see also Rev. 21: 1-4).

3. To be the abode of celestial beings (Doc. and Cov. 88: 25-26; 130: 9). Observe that the earth has to undergo a change analogous to physical death, and to be regenerated in a manner comparable to a resurrection. See references last cited, and observe throughout the lesson next follow-

ing, analogy between the regeneration of the earth and the resurrection of the human body.

General reference: The Articles of Faith, Lecture XX, pp. 379-383; and Lecture XXI, pp. 384-391.

THERE IS A GOD.

"There is a God," all Nature cries:
A thousand tongues proclaim
His arm Almighty, Mind all-wise,
And bid each voice in chorus rise
To magnify His Name.

Thy Name, great Nature's Sire divine,
Assiduous we adore;
Rejecting godheads, at whose shrine
Benighted nations' blood and wine
In vain libations pour.

Yon countless worlds in boundless space,
Myriads of miles each hour
Their mighty orbs as curious trace
As the blue circlet studs the face
Of that enamell'd flower.

But Thou, too, made that floweret gay
To glitter in the dawn;
The hand that fired the lamp of day,
The blazing comet launched away,
Painted the velvet lawn.

"As falls a sparrow to the ground,
Obedient to Thy will,"
By the same law these globes wheel round,
Each drawing each, yet all still found,
In one eternal system bound,
One order to fulfil.

LORD BROUGHAM.

DIED.

BROADBENT.—At Bradford (Leeds conference), on Thursday, August 6th, 1908, Mrs. Flora Broadbent, aged 28 years. She was a faithful Latter-day Saint.

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